MINUTES

OF THE

Sixtieth Anniversary

OF THE

BROAD-RIVER BAPTIST ASSOCIATION,

HELD WITH

Limestone Springs Church,

Spartanburg District, S. C.,

FRIDAY, OCTOBER 19TH, 1860, AND DAYS FOLLOWING.

SPARTANBURG:
PRINTED BY DOUGLASS & CALVO.
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THE FLOWERS COLLECTION

MINUTES.

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FRIDAY, OCTOBER 19, 1860.

The introductory Sermon was preached by Elder M. C. Barnett, from Isa. xxvi: 12, 13.

After a short intermission the Delegates re-assembled, and prayer having been offered by Brother T. B. Justice, the Letters from the Churches represented, composing this Body, were read, the names of Delegates enrolled, and the state of the Churches minuted.

Elder M. C. Barnett was elected Moderator, and W. Curtis, Clerk.

1. An opportunity was given to Churches wishing to join this Association, so to do, whereupon Sardis Church, of York District, applied by her Delegates and letter and was received.

2. The following Committees were appointed:

On the Business of the Association.—W. Hill, D. Scruggs, T. B. Justice, B. Bonner, B. B. Foster, the Moderator and the Clerk.

On Preaching.—H. Borders, Wm. Austell, E. Lipscomb, J. W. Montgomery, J. Byers, and the Eldership of the Church.

On Finance.—Jas. Jeffries, A. M. Smith, H. White, J. W. Bobo, R. Ellis.

On Correspondence.—J. S. Ezell, A. Lancaster, T. Roundtree, A. Bonner, and D. Smith.

On Sabbath-Schools—T. Davis, J. H. Ezell, B. B. Foster, A. Goudelock, and C. P. Petty.

On Union Meetings.—E. P. Brown, E. Barnett, and W. Barnett.

On Obituaries.—B. Bonner, T. B. Justice, J. Lee, W. Scruggs, and E. Thompson.

After singing and prayer by Elder L. M. Berry, the Association adjourned till Saturday morning, 10 o'clock.

SATURDAY MORNING, OCTOBER 20, 1860.

Prayer by Elder W. Hill.

3. Called for remaining letters to the Association; those from Upper Fair Forest, Mount Ararat, Pacolet and Providence were

handed in and read, state of the Churches minuted, and Delegates enrolled.

4. Received and adopted the Report of Committee on Business.

5. Called for correspondence from Sister Associations, and received from the

Tyger River—A letter in their minutes, and their messengers Brothers J. W. Webb and H. Mitchell.

Salem—No correspondence.

Moriah—A letter and Elder J. M. Garrison, their messenger.

Bethel—A letter and Brother C. Guinn, their messenger.

Reedy River—No correspondence.

Green River—Elder J. R. Harrison, their messenger.

King's Mountain—A letter in their minutes, and Elders J. Suttle, L. H. Berry, R. Postern, P. R. Glenn and Brother J. P. Logan, messengers.

6. Invited visiting Brethren to seats with us, and in the course of the Session were pleased to receive Elders E. A. Crawley, D. D., J. O. B. Dargan, W. B. Carson, and J. E. Rue.

7. Committee on Preaching reported in part—that in consequence of the impossibility of attending to preaching at the stand on account of the rain, they recommend that the Association take a recess from the regular business at half past eleven o'clock, that all may attend preaching in the house, and that Elder E. A. Crawley be appointed to preach. Adopted.

8. Appointed Brethren A. Bonner, W. R. Lipscomb, P. H. Byers, D. Wray, B. B. Harris and M. Littlejohn a Committee to nominate the Missionary Board.

9. Appointed to the

Tyger River Association—Brother J. W. Bobo to write; J. S. Ezell, W. Curtis, W. Bennett, C. P. Petty, B. B. Foster and R. C. Poole, messengers.

Green River—Brother H. White to write; D. Wray and T. Davis, messengers.

King's Mountain—Brother A. Harris to write; B. Bonner, D. Scruggs, W. Hill, T. J. Campbell and J. Byers, messengers.

Salem—Brother R. C. Poole to write; M. Mullinax, W. Curtis and W. R. Lipscomb, messengers.

Moriah—Brother A. S. Goudelock to write; M. C. Barnett, J. S. Ezell and D. W. Thomason, messengers.

Bethel—Brother C. P. Petty to write; M. C. Barnett, M. Mullinax, B. Bonner, A. M. Smith, E. Lipscomb, T. Roundtree and J. W. Bobo, messengers.

Reedy River—Brother A. Nicholson to write; W. Curtis, E. Barnett, A. M. Smith and B. B. Foster, messengers.

Resolved, That we open correspondence with the *Welsh Neck Association*, that Brother A. Bonner write; D. Scruggs and W. Curtis be messengers.

10. Appointed Brethren R. C. Poole, A. S. Goudelock and A. M. Smith a Committee to nominate brethren to attend the Baptist State Convention.

11. *Resolved*, That a Ministers' and Deacons' Meeting be appointed on the Friday before the 5th Sabbath in March, 1861, with the Church at Rutherfordton.

12. *Resolved*, That a Synoptical History of the Association, in its rise and progress, be prepared for publication instead of the next Circular Letter, and that Brethren D. Scruggs, W. Curtis, T. B. Justice, M. C. Barnett, Jas. Ezell, Sr., and R. White be a Committee to prepare the same.

13. Elected Elder Jas. S. Ezell to preach the Introductory Sermon, and Elder W. Curtis his alternate; Elder T. B. Justice to preach the Missionary Sermon, and Elder D. Scruggs his alternate at the next Association.

14. Gave opportunity to Elder W. B. Carson, at his request, to address the Association upon the claims of the Southern Baptist to our support, which he did with encouraging success.

15. Appointed the next Association to be held with Union Church, four miles north of Yorkville, on the Friday before the *third* Lord's day in October, 1861.

After prayer by Brother W. B. Carson, adjourned till Monday morning at 9 o'clock.

On the Sabbath.—Brethren L. M. Berry, D. Scruggs, J. O. B. Dargan, T. B. Justice, W. B. Carson and J. E. Rue preached to large and attentive congregations in the Meeting House and at the Chapel of the Young Ladies' School. Collections were taken up for Missionary purposes amounting to $66.78.

MONDAY MORNING, OCTOBER 22, 1860.

After singing and prayer by Brother T. B. Justice.

16. *Resolved*, That Brother J. E. Rue address this Association on the subject of his Agency—the Bible Revision Society—at 10 o'clock.

17. *Resolved*, That Brother M. C. Barnett preach the Introductroductory Sermon at the Ministers' and Deacons' Meeting at Rutherfordton.

18. Read and adopted the Circular Letter.

19. A query from Goucher Creek Church was taken up and answered as follows:

"If a member be excluded from one church, not having been justly dealt with, and applies to another church for membership upon a statement of facts, what should be the course of the latter church?"

That in the opinion af this Association one church is equal to another, and that church independence involves church equality.—And if one church is equal to another, then it is obviously absurd to say that the action of one church binds any other church much less every other church. But christian propriety and the peace of Zion requires that the opinions and decisions of churches and majorities, shall be respected. We would, therefore, recommend that when parties excluded from one church apply for membership in another church, that the church so applied to should not receive such parties on their bare statements, but if, in her judgment, there should appear to be just reasons for believing that said party or parties had been unjustly dealt with, that she might, with great propriety, interpose in behalf of said excluded parties, and by negotiating with the church, excluding said parties, secure an impartial examination of the nature of the charges and evidence upon which such parties were excluded; and if after an impartial examination by disinterested parties, it should appear that said parties had been unjustly excluded, and if after the excluding church had been admonished to restore to fellowship such excluded parties, she, the excluding church, should still refuse to do so, the said excluded parties might, if their piety would recommend them, be received into the fellowship of another church without any violation of the principles of the Gospel.

20. The Report of the Committee on Finances, as follows, was received:

Money sent up for printing Minutes,	$ 55 30
" " " Missions, Antioch Church,	4 55
" " " " Capernaum "	8 00
" " " " Limestone Springs "	30 00
" " " " Sardis Church,	5 00
Pledges from Union Church,	77 25
Collections on the Sabbath,	66 78
Total amount,	$246 88

J. JEFFRIES, *Chairman.*

21. The Report of the Treasurer, as follows, was received:

C. P. Petty, Treasurer, in Account with Broad River Association, October 17, 1859.

Dr.—To Balance on hand,	$ 90 76	
" Amount by Churches for Missions, 1859,	42 63	
" Collection on Sabbath,	64 83	

October 22, 1860.				
" Amount sent by Churches, for Missions, 1860,	47	55		
" Collection on Sabbath,	66	78		
Cr.—By paid Bro. Suttle, Oct. 17, 1859,			$ 42	63
" Balance on hand, Oct. 22, 1860,			269	86
	$312	40	$312	49

22. The Report of the Committee on Correspondence, was received and adopted as follows, with the attached *Resolution :*

Dear Brethren,—Your Committee on Correspondence, beg leave to submit the following Report: It has come to the knowledge of your committee, that many of the Brethren appointed as corresponding messengers to Sister Associations, by this Body, at her last Session failed to do so, and this, perhaps, is one cause that we have received so few this year, and would suggest that our Brethren be admonished to be more faithful in the performance of their duties.

This year we have received but one package of Minutes from the King's Mountain Association. We have, however, received a single copy of the Minutes of two others, viz: Tyger River and Moriah; we have looked through these Minutes, and find that the Churches comprising these bodies, are all in peace and report respectable numbers added by baptism. The Tyger River reports three hundred and sixty-three; King's Mountain one hundred and fifty-seven; Moriah one hundred and fifty. We, also, notice that the Tyger River and Moriah are laboring to promote the cause of Christ, by sending out into the highways of neglected humanity, men who not only speak unto them the Word of the Lord, but who supply them with Bibles and other good books which, though silently yet effectually, work for Christ, by improving the minds, graces and hearts of the people.

We, also, find that the Tyger River has adopted a plan by which she searches out and supplies every destitute family that has no Bible; and it appears from the report of the committee, that in the bounds of fourteen Churches there are found to be one hundred and three families or persons who had no Bibles. These discoveries have awakened a deep interest in the feelings of the committee. Your committee is, also, pleased to find that the King's Mountain is taking a high stand against the growing evil of drunkenness, by refusing fellowship to those who make, vend, and drink intemperately ardent spirits. Your committee recommend the following resolution:

Resolved, That we recommend the Churches and Ministers of this Association, not to receive and baptize distillers of ardent spirits into the fellowship of our Churches.

JOHN S. EZELL, *Chairman.*

23. The Report of the Committee on Sabbath-Schools was adopted as follows:

The subject of Sabbath-Schools has long been treated as a matter of most serious importance by our Association, and constant experience proves the value of the institution. Whilst all admit the fact, still the larger proportion remain destitute of this great means of religious instruction to the rising generation. Many of our Churches have neglected to send statements. Providence, Macedonia and Philadelphia report large and flourishing Sabbath-Schools. We can do nothing more than urge it upon every Church to engage in this holy work; it is a work calculated to confer present and everlasting blessings on those who teach as well as on those who receive instruction. We will not repeat the arguments so often and so well addressed to us in favor of our Sabbath-Schools, they are no longer needed to convince us; all are persuaded that it is the duty of each Church to establish them if practicable. We think the failure to do so arises partly from wrong views as to the means and circumstances necessary; if our Churches would assemble every Lord's day, whether there is preaching or not, the work would be easy. In neighborhoods where the population is much scattered, so that the children and young persons cannot all conveniently attend at the meeting house, there might be one or more Schools at convenient points, conducted by members of the Church residing in the neighborhood. We would again commend this matter to the earnest attention and exertion of the Pastors and Ministers who supply the Churches; their combined efforts would soon make a change and put in operation Sunday-Schools in every possible locality, thus doing a great work for the promotion of the Kingdom of our Lord Jesus Christ, and give them many souls for their hire; this implies, of course, the willing co-operation of the Brethren of each Church.

In conclusion, we would suggest that the want of books need not deter any Church from undertaking a Sunday-School. A very small sum is sufficient to procure the primary books needed, and the Bible itself is the best of all others, and whenever a Church determines to act, they can be easily procured through application to our Book Depositories. And we would further recommend our Churches to do away with the use of the Union Question and Sabbath-School books, and procure the books prepared by our own denomination. T. DAVIS, *Chairman.*

The adoption of the above Report was preceded by important and most interesting remarks by Brother J. O. B. Dargan as Corresponding Secretary of the Baptist Sabbath School Board of the State.

24. *Resolved*, That we invite the Sabbath-School Board of the State Convention to direct, as soon as they may be able to perfect their appointment, the General Superintendent of the Sabbath-Schools

connected with our denomination, to visit our section of the country, and recommend our Churches, most cordially, to receive and listen to his suggestions.

25. The Report of the Committee on Obituaries, was adopted as follows:

The deaths in our membership the past Associational year, have been comparatively few, as will be seen from the reports of the Churches to the Association, for which we would feel thankful to Almighty God. It has not come within our knowledge, that any Minister or Deacon, within our bounds, has been removed by death during the past year. B. BONNER, *Chairman.*

26. The Committee appointed to nominate the Missionary Board reported as follows, which was adopted:

D. Scruggs, J. S. Ezell, E. Thompson, J. G. Gaffney, J. Byers, A. Bonner, E. Lipscomb, W. R. Lipscomb; H. G. Gaffney, Recording Secretary; W. Curtis, Corresponding Secretary; and C. P. Petty, Treasurer.

27. The Report of the Committee on the Union Meeting, was adopted as follows:

Your Committee recommend that the Union Meeting be held with Bethesda Church, on Saturday, before the fifth Sunday in July, 1861.

28. The Report of the Committee to nominate Brethren to attend the Baptist State Convention, to be held at Spartanburg Court House on Friday before the last Saturday in July, 1861, was adopted as follows:

Elders Wm. Curtis, LL. D., T. B. Justice, B. Bonner, M. C. Barnett, D. Scruggs, J. S. Ezell, J. G. Kendrick, M. Mullinax, D. Wray, and Brethren C. P. Petty, B. B. Foster, J. Jeffries, R. C. Poole, A. H. Smith, and A. S. Goudelock, with power to fill vacancies.

29. *Resolved*, That two Brethren be appointed to represent this Association in the Southern Baptist Convention, to be held in Savannah, Ga., May —, 1861, provided there be funds to be sent up to the Convention upon which this can be accomplished; and that the perfecting of this appointment be referred to the Missionary Board.

30. The Report of the Missionary Board was received as follows:

Your Board respectfully report that they employed Brother J. Suttle for the past year, one half of his time, to supply the Union and Sardis Churches, and to put in what other portion he could in the field. They also appointed Brother W. Hill to labor in the York Mission a short portion of the year; all of which was attended to with that success that still encourages your Board to advise

the continuation of this work. Your Board find no difficulty in obtaining funds, and as will be seen by the Treasurer's Report they have a surplus on hand. D. SCRUGGS, *Chairman.*

31. Read and approved the letters to the Sister Associations.

32. *Resolved*, That the thanks of this Association be tendered to the Brethren and friends of this community, for their kindness in the entertainment of this Body during its Session and stay with them.

33. *Resolved*, That the Clerk be instructed to prepare a list of the names and Post Offices of the Ministers of this Association, and publish the same in the Minutes.

34. *Resolved*, That the Clerk superintend the printing and distribution of as many copies of these Minutes as the money sent up for that purpose will pay for, reserving ten dollars for his services.

After singing and prayer by Brother J. O. B. Dargan, and extending, with much affection, to Brother W. Hill the parting hand on his leaving us to remove to a new field of labor in Georgia, the Association, with much satisfaction in the unity, brotherly-kindness, and earnest desire to do good, that had characterized the entire Session, adjourned to meet at Union Church, York District, on Friday before the third Lord's day in October, 1861.

M. C. BARNETT, *Moderator.*

Wm. Curtis, *Clerk.*

LIST OF MINISTERS.

NAMES.	POST OFFICES.
M. C. BARNETT,	*Cedar Springs.*
B. BONNER,	*Grassy Pond.*
T. J. CAMPBELL,	*Limestone Springs.*
E. A. CRAWLEY, D. D.,	" "
W. CURTIS, LL. D.,	" "
J. S. EZELL,	" "
W. HILL,	*Shelby, N. C.*
J. J. JONES,	
T. B. JUSTICE,	*Rutherfordton, N. C.*
J. G. KENDRICK,	*Mount Joy.*
J. LEE,	*Bivingsville.*
W. F. LEE,	*Timber Ridge.*
F. W. LITTLEJOHN,	*Moultrie.*
M. MULLINAX,	*Mount Joy.*
D. SCRUGGS,	*Cowpens.*
J. C. WHITE,	
D. WRAY,	*Shelby, N. C.*

Circular Letter.

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The Broad-River Baptist Association
To the Churches in Union—GREETING:

DEAR BRETHREN,—We desire to address you in this our annual letter upon the necessity and advantages of "Systematic effort in spreading the Gospel."

Mere intermitting exertions, however great to obtain or to diffuse spiritual blessings, should not characterize the Christian. "Be instant in season and out of season;" that is, ready and urgent at all times, because prepared for any time, is the exhortation of the Scripture. Plans for life most seriously considered, most systematically enforced, as well as most intensely absorbing all our abilities, energy and influence, may alone lead us to expect the reward of "well done good and faithful servant, enter thou into the joy of your Lord."

During the past year, more than the usual addition to our numbers have been received, and now taking sweet counsel together, we are able to rejoice in what, most assuredly, the Lord hath wrought. Not so many as usual have been removed from us in the providence of God—what shall the end be of this state of things, that so clearly increases our responsibilities, is now the serious enquiry; are these converts to the truth to rest contented with what has been done; or is there still most important weight in the enquiry, "What wilt thou have me to do?" Are you too, dear Brethren, we affectionately ask who have been appointed to continue in the Church of Christ on earth another year, almost contrary to nature—who have long stood in the Church, to be satisfied with what you have done? Is there not weight in the enquiry for you still—perhaps to be better understood, and more promptly acted upon by you than by any other members of the Church—"Lord what wilt thou have me to do." Is not the entire body of the Churches interested in this enquiry? All works as grounds of merit before God we are to disavow, but a living, saving faith is shown only by abounding in good works—always to be growing in grace and in the nurture and admonition of the Lord, is surely to characterize us as the children of God. All life systematically developes itself, mere momentary exhibitions of power or wisdom, however great in the providence or grace of God, have never been given as complete manifestations of *life*. The Christian's life, let us be well assured, is no less a continuous and systematic growth. It becomes all of us therefore to enquire and to watch constantly whether our plans of life and works favor this growth. This train of reflection plainly leads us to see that:

I. *Systematic effort with one's self* is the first step to enlarge the power of the Gospel. Let us enlarge it in our own hearts and lives. A child of God should be a systematic person in all his religious duties; primarily in *personal prayer*; irregular and neglected times of prayer; irregularly frequented places of prayer—mere forms of prayer; hurried and unconsidered prayers; dear Brethren, have not these caused the ways of Zion to mourn, her assemblies to be forsaken, and the interest taken in them to be lukewarm, to an extent that the disclosures of the last day will first unfold. Yet each of us may know the truth, and the result as to this state of things in his own spiritual life. Let us be systematic in personal prayer.

No less important is the duty of a systematic *examination of God's Holy Word.* How little is known compared with what should be of the truths, facts and revelations of Scripture. It would be a most profitable plan for every Christian, if he would so systematize his reading of the Bible, that the whole of it should be read once, and the New Testament twice in the course of every year. This will be by no means to any one an undue demand upon his time if he only lay the plan upon which to do it, so as to embrace a short portion of each day. The Berean Christians were noble because they searched the Scriptures daily. The constant, regular consumption of a small portion of food is necesssary for our bodily health. The little book of the Scriptures must be eaten spiritually, or we spiritually die.

Systematic *self-examination* by the word and with prayer is also necessary to enlarge the power of the Gospel. How closely does the young convert look into his own sad state, his previously estranged and broken heart—his recent wicked life—his past utter helplessness for salvation—and compare it with the adaptedness, the sufficiency, the evident atonement, and restoring sanctifying power there is in the Gospel of Christ, when first the light of these truths enters into his soul. But no single examination, or even many times repeated contemplations, will suffice to teach him all he has to learn of himself, and the relation of the truths of God to his soul. "The heart is deceitful above all things, and desperately wicked who can know it." "Who, by searching, can find out God." Systematically examine yourselves, whether ye be in the Faith. Upon this and the adapted word of God, let your prayers be based for the enlargement of the power of the Gospel in your ownselves.

II. But further, *we must be systematic in all Christian duties which relate to our connection with the Church of Christ.* "No one of us liveth to himself," while "we live we are the Lord's." Upon *the doctrines of the Church*, its living principles of truth we are led therefore, immediately upon our conversion, to enquire and to decide.—With Nathaniel, of Galilee, long tossed it may have been upon the stormy sea of almost boundless doubts and difficulties, and causes of despair, we must quickly and continuously, year after year, "come" to Jesus "and see" and hear and decide. Often has the persevering child of God thus been led, by a more imperfect and

less informed disciple than himself, to learn fully and clearly the doctrines of the Gospel immediately from Jesus' own lips, "When thou wast under the fig tree I saw thee." Mere human defences and statements of the doctrines of the Church to which *in all particulars we can assent*, but we may not always be able to find a systematic view of the great truths of sin, salvation, the peculiar love of God to us—the utter worthlessness of all works of our own to justify, but the demand upon us still for every good word and work as the only evidence of a living faith—the plain commands of Christ to each of his disciples to believe and be baptized, and afterwards to learn all things whatsoever he has commanded us—and the calm assurance of final and complete deliverance from all power and trouble of all sin and all suffering, into the very glory of our Lord and Savior, dear Brethren, these truths in the Scriptures can be found, learned and defended, and a man may and ought to be able on each of these points, to give a reason of the hope that is in Him.

So, too, upon the simple, but all important *ordinances of the Church.* Let us see and understand their systematic worth and relation; in no better way, at certain times, shall we advocate truth for the spread of the Gospel. The first ordinance, that of the Baptism of the disciples of Christ, is especially to preserve the spiritual character of the Church; to draw broadly and plainly her line of avowed difference from an impenitent and wicked world; to say that the Church of Christ on earth can be composed of none but personal penitents, personal believers, personal professors. Too often have we been led away from the pre-eminent importance of this truth, in the ordinance to comparatively minor controversies of translation, as to the meaning of a single word. Let us enquire whether, when all Christians shall agree as to *who* is to be baptized, all controversy will not cease as to *how* they are to be baptized. The history of the baptismal controversy, contains no record of difference of opinion as to whether immersing, sprinkling or pouring is baptism among those who have avowed that believers only are proper subjects for this ordinance. Who are to be baptized depends upon no word, on no more or less perfect translation from the original inspired tongues; but so entirely upon the system of truth, revealed in all the New Testament, that the necessity of personal religion for baptism will yet be found to be the first main branch of the great doctrine of *Faith*, the characteristic of a standing or of a falling Church. The remaining ordinance of the Church, that of the Lord's Supper, should receive our most careful consideration and attention, that we may show forth the Lord's death till he come, and ourselves to be one bread, a peculiar people. This ordinance should be systematically attended to, that its full benefits may be enjoyed, and its most valuable testimony be given. The New Testament may not tell us how often, but that it is to be observed *often* is surely implied in the very words of its establishment—"as *often* as ye eat this bread and drink this cup," as well as in the history of the first practices of the Christian

Church. Is it not to be feared, because this is not attended to with sufficient frequency and *preparation*, "many among us are weak and sickly and many sleep."

Nor in systematic effort for the spread of the Gospel, can a faith-Christian ever overlook *the regular return of the Lord's day on the first day of every week.* We may have our difficulties in observing this plain commandment as satisfactorily and profitably to ourselves as we could desire, but there stands the commandment and the example of New Testament Christians. Surely each Church is to enquire whether she ought to try to preserve her separate organization, if she cannot as a Church, meet and gather her congregation of worshippers around her every Sabbath day.

And finally, in relation to our connection with the Church, let us not neglect *the holy influence of a strict and fearless discipline.* By many a timid disciple, doubtless the terrible death-stroke twice repeated, quickly, blow upon blow on the rich liars and covetous deceivers, Annanias and Saphira, in the very infancy of the Church, so fearfully intimidating to all around that "none of the rest durst join themselves" to its holy body—was thought to check the progress of their extending influence and power, but "believers were the more added to the Lord, multitudes, both of men and women." So let it be with us, let it never be said with truth of any of our Churches that "the fornicator, the adulterer, the thief, the covetous, the drunkard, the extortioner and such like," who we know shall not inherit the Kingdom of Heaven, can pretend to enjoy the privileges in our midst of God's Kingdom upon earth. To make systematic effort for the spread of the Gospel, let us never be unwilling for "judgment to begin at the House of God," that they may be "clean who bear the vessels of the Lord," or fear when the apparent multitude of the self-seeking and ease-loving in the army of the Lord, are reduced to but the three hundred who alone can follow a bold and faithful Gideon. But the more interesting view of systematic discipline in a Church of Christians, is in the kindness, firmness, constancy and confidence in which all the members should be trained to work together for the furtherance of the truth—to be "fellow-helpers to the truth." We are to expect to be "raised up together, to sit together in Heavenly places in Christ Jesus." The united testimony of an irreproachable Church is irresistible.—"Behold how good and how pleasant it is for brethren to dwell together in unity—for there the Lord commenced the blessing even life for evermore." It is a great mistake to suppose that the discipline of the Church is carried out when only all evil doers are excluded. The best part of a spiritual discipline will be to build up one another in our most holy faith—to add to our gifts by exercising such as we have for prayer, for exhortation, for instruction or for persuading, with winning heavenly wisdom, sinners to come to Jesus.

III. And therefore, lastly, *systematic efforts must be made directly for the salvation of lost and sinful men;* and where, dear Brethren, shall our plans and labors commence if not in that "*the hearts of*

the fathers are turned to the children," then the great day of the Lord will come. How truly has this been exemplified in the progress of Christianity for the last seventy-five years. Sabbath-Schools were set on foot before the great Missionary or Bible efforts of this century began. Redeemed children sing most sweetly upon earth the praises of Jesus, and herald His triumphant entry to His beloved Jerusalem, of such is the Kingdom of Heaven. The field of childhood is the most readily and profitably cultivated with the seeds of divine truth. Surely each Church may, for this work, at once begin her regular weekly meeting on every Lord's day. Our children are our own flesh and blood; no man hates or neglects his own flesh. Can we not provide for most of their spiritual wants, or get them provided for, and many of our own besides, by sustaining a Sabbath-School with every Church? Let us organize into classes—appoint teachers—get question books—commit the Bible to memory and recite it—get other books to explain and interest us in its ever unfolding truth. Let us invite those to come and show us how to do this thing if we do not know, and we may be assured that before but a few years have passed away the great day of the Lord will come.

We are also to make systematic efforts to *approach all men and women that we can with the tidings of the Gospel.* Out of the Church of Christ we believe them to be hastening to everlasting destruction. Are we not bound to strive and save all we can! If we can do so personally near our homes, each member of every Church is called to do so. To enquire into the condition of sinners around him; to supply them with the Bible if they have not got it, and depend upon it there are hundreds of persons within our bounds accessible to the twenty-five hundred members of our Churches that have it not; to strive to induce them to attend the meetings of God's people; to pray with them, and to point them to Jesus. But the most of men no man can personally approach, to such he must systematically send. Every week, said the Apostle, "Upon the first day of the week, let every man lay by him in store as God has prospered him." No better plan of sending abroad the truth, throughout the world, will ever be suggested than this. We depend too much on occasional collections, with which to provide the means, to send out the truth of eternal life to perishing sinners. *One cent a week* for the next year, from each of the members of this Association, would sustain three ministers all the year in supplying the destitute with the bread of everlasting life.

But lastly, these labors for the conversion of sinners, by instructing them, young and old—giving them the Scriptures—conversing with them on their souls' welfare, and persuading them to attend God's worship, are as systematically *to be sustained by prayer.*—Personal prayer on our own account for special preparation and fitness for this great work, family prayer with our children, never, dear Brethren, let there be a Christian father or mother among us that does not systematically pray with his own dear children, social prayer, prayer meetings—gatherings especially for each mem-

ber of every Church, male and female to pray together, these are the great efforts on which we should immediately commence. Our self-sustained prayer meetings and Sabbath-Schools will soon raise up among us, not alone one minister poorly able to supply four Churches that have no regular Sabbath and no regular ordinances and no pastors, but many ministers of the glorious Gospel of the blessed God of whom we may send out some to the most distant parts of the world to make known the result of a systematized effort to spread the Gospel in the world.

STATE OF THE CHURCHES.

CHURCHES.	POST OFFICES.	CLERKS OF CHURCHES.	SUPPLIES.	L. D.	DELEGATES' NAMES.	Baptised.	By Letter	Restored.	Dismiss'd	Excluded.	Dead....	Total....	Contributions..
Friendship,	Smith's Store,	A. M. Smith,	S. Drummond,	2	T. Roundtree, M. A. Smith, W. Bennett,	11	0	0	6	2	1	128	$1 95
Cedar Springs,	Cedar Springs,	W. Allen,	D. Scruggs,	4	E. Barnett, A. Lancaster, M. C. BARNETT,	9	0	0	7	0	1	105	3 05
Buck Creek,	Damascus,	W. Ezell,	J. S. Ezell,	1	B. BONNER,	34	5	1	21	2	0	176	3 00
Providence,	Limestone Springs,	W. G. Gaffney,	E. A. Crawley,	1	A. Bonner, S. A. Camp, J. R. Ellis, W. G. Gaffney,	1	0	0	6	2	1	155	2 00
Elbethel,	Gowdeysville,	A. S. Goudelock,	D. Scruggs,	1	J. Jeffries, A. S. Goudelock,	19	7	1	2	0	0	75	4 00
Goucher Creek,	Moultrie,	N. Webster,	B. Bonner,	3	E. Lipscomb, W. R. Lipscomb, W. Austell, M. Littlejohn,	44	2	0	0	1	1	154	2 75
Antioch,	Antioch,	G. R. Whisenant,	B. Bonner,	1	H. Borders, J. D. Whisenant, E. Thompson, J. G. Mullinax,	8	1	1	8	2	0	170	2 50
Philadelphia,	Glenn Springs,	D. H. Smith,	M. C. Barnett,	2	B. B. Foster, D. H. Smith, H. White,	11	7	0	1	1	2	100	2 60
Macedonia,	Allgood.	P. H. Byers,	J. S. Ezell,	2	J. S. EZELL, J. Byers, P. H. Byers, A. Harris,	3	6	1	10	1	0	150	2 50
Bothesda,	Bivingsville,	R. C. Poole,	J. Lee,	1	J. LEE, E. P. Brown, R. C. Poole,	16	1	1	6	0	1	103	2 25
Camp's Creek,	Camp's Creek,	B. B. Harris,	D. Scruggs,	2	A. E. Byers, A. R. Nicholson, J. Harris, B. B. Harris,	0	1	0	2	2	1	155	1 60
State Line,	Cowpens,	K. C. Watkins,	D. Scruggs,	3	D. SCRUGGS, C. S. W. Scruggs, H. S. Woods,	6	6	1	1	4	1	125	1 70
Mount Ararat,	Draytonsville,	A. J. Peeler,	J. Lee,	4	J. Philips, A. J. Peeler,	1	0	0	1	1	0	34	1 00
Zion Hill,	Hurricane Shoals,	J. Epton,	F. W. Littlejohn,	1	No attendance,	0	1	0	0	0	0	28	1 20
Corinth,	Bowlingsville,	Z. Philips,	J. J. Jones,	2	W. Welchel, A. McPherson,	4	1	0	9	0	1	62	1 00
Capernaum,	Shelby,	T. Kendrick,	W. Hill,	4	W. HILL, D. WRAY,	0	0	0	2	3	0	95	2 00
Sulphur Springs,	Glenn Springs,	J. W. Bobo,	M. C. Barnett,	4	J. W. Montgomery, J. W. Bobo,	6	7	0	2	0	0	55	1 50
Unity,	Hickory Grove,	A. B. Owens,	W. F. Lee,	3	W. Neal,	0	0	0	0	2	1	34	90
Upper Fair Forrest	Unionville,	J. R. Smith,	J. J. Jones,	1	J. P. Fincher,	1	1	2	3	0	0	70	1 25
Pacolet,	Mount Joy,	J. B. Going,	J. G. Kendrick,	4	M. MULLINAX, Jas. Going, J. G. KENDRICK, J. P. McKissick,	20	6	1	5	1	2	190	2 00
Gilead,	Jonesville,	C. Coleman,	P. R. Elam,	2	J. Kirby, D. James,	4	1	0	2	0	0	111	1 40
Limestone Springs,	Limestone Springs,	W. G. Gaffney,	W. Curtis...2 &	4	W. CURTIS, LL. D., C. P. Petty,	31	1	0	2	0	1	71	2 00
Enon,	Yorkville,	W. P. McAfee,	M. Mullinax,	3	A. C. Biggers,	3	4	0	0	0	0	30	1 00
Union,	Yorkville,	P. S. Thomason,	J. Suttles,	1	J. T. Warren, D. Thomason,	3	2	1	1	1	2	83	2 00
Rutherfordton,	Rutherfordton,	C. B. Justice,	T. B. Justice,	2	T. B. JUSTICE, T. Davis,	2	2	0	2	0	2	55	1 20
Arrowood,	Cowpens,	J. H. Ezell,	J. S Ezell,	4	James H. Ezell, S. D. Splawn,	20	7	1	3	3	0	86	2 50
Salem,	Lincolnton,	W. B. Abernathy,	W. Hill,	3	B. Stroup,	1	0	0	8	2	0	90	1 50
Mount Lebanon,	Smith's Store,	L. Farmer,	S. Drummond,	3	L. Farmer,	4	0	0	0	2	0	28	1 10
Mount Zion,	Craigsville,	T. H. Mullinax,	T. Dickson,	3	T. H. Mullinax, E. R. Welmon,	0	0	0	0	1	2	35	85
Sardis,	Fort Mills,	J. Farris,	J. Suttles,	4	Josiah Farris,	4	1	0	1	0	1	33	1 00
					Total,	266	70	11	109	33	21	2786	$55 30

Received of Rev. WM. CURTIS, LL. D., $45.30 *for Printing* 1,200 *copies of these Minutes.*

DOUGLASS & CALVO.